A

SERMON

Preached before the

Incorporated SOCIETY

FOR THE

Propagation of the Gospel in Foreign Parts;

At the Parish-Church of

St. *Mary-le-Bow*,

On *Friday* the 20th of *February*, 1729.

Being the Day of their Anniversary Meeting.

By *ZACHARY PEARCE*, D.D.
Vicar of St. *Martin's in the Fields*, and Chaplain in Ordinary to His Majesty.

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Februa

At the Anniversary Meeting of
for the Propagation of the
Foreign Parts.

AGREED, That the Thanks
the SOCIETY be given to t
Reverend Dr. *Pearce*, for his Se
mon Preached this Day before t
SOCIETY: And that he be desired
Print the same.

David Humphreys,
Secretar

ISAIAH xlix 6.

It is a light Thing, that thou ſhouldeſt be my Servant to raiſe up the Tribes of Jacob, and to reſtore the Preſerved of Iſrael: I will alſo give thee for a Light to the Gentiles, that thou mayeſt be my Salvation unto the End of the Earth.

THESE Words are a Part of a very remarkable Prophecy, concerning ſome Deliverance and Salvation to be effected, not for the *Jews* only, but for the *Gentiles*, for no leſs than all the Nations of the *Earth*: and Expreſſions of the like Import

are

are frequently met with in almoſt e
Prophetical Books, tho' no one
Prophets enters ſo often into th
Subject, and dwells ſo long up
Iſaiah is obſerved to do.

All Chriſtians, and generall s,
acknowledge, that the Proph nis
Sort relate to the Kingdom Meſ-
ſiah; the only Point in D ween
them is, Whether the Kingdom s fore-
told, was to be a Temporal, or a Spiri-
tual one.

And it muſt be confeſſed, that the
Prophets often deſcribe the *Meſſiah*, un-
der the Character of *a Ruler*, *a Prince*,
and *a King*: *David* and *Iſaiah* do this
more remarkably than the reſt; and it
is not to be wondred at, that they dealt
much in ſuch high-ſounding Titles, ſince
the one was himſelf a *King*, and the
other of the *Royal* Houſe of *Judah*.

But ſtill the Prophets don't forget
to let us ſee by evident Marks what ſort
of *King* the *Meſſiah* was to be, and what
the Nature of that Deliverance or Sal-
vation, which he was to bring about.

Iſa. xi. 9. In his Reign, *the Earth was to be*
full of the Knowledge of the Lord; al

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Nations were to speak *a pure Language, that they might all call upon the Name of the Lord, to serve him with one Consent*: Religion therefore was to be one great End of the *Messiah*'s Dominion; a Religion to be spread universally over the World, which the *Jewish* Religion, in the Nature of it, could not be: A *New Covenant was to be made with the House of Israel*, and for that purpose *a Law was to go forth out of Sion, and the Word of the Lord from Jerusalem.* Nor was this Law, like that which was given in the Wilderness, a Ceremonial one, but it was to be *put in their inward Parts, and written in their Hearts*: the Consequence of which was to be, that the former or *Jewish* Religion was no longer to take Place; for *out of the Gentiles* Men were to be *taken for Priests and for Levites*, contrary to the *Mosaick* Institution: and, what was still more inconsistent with the established Worship of the *Jews* or their Proselytes, under this New Law, *in every Place Incense was to be offered up unto the Lord, and a pure Offering*: the general Effect of all which was to be, that their Iniquity

Zeph. 9.
Jer. x 33.
Isa. ii
Jer. x 33.
Isa. 1 21.
Malach 11.
Jer.

quity was to be forgiven, and their Sins remembred no more.

WHAT then can all theſe Particulars point out but the Goſpel? it is this alone, which anſwers the Deſcription; and to ſuppoſe that no more is meant by theſe full and comprehenſive Expreſſions, than the ſolemnizing a Paſſover under *Hezechias*, or the Reſtoration of the *Jews* from Captivity, or the coming of many Proſelytes into their Religion, is to play with the Senſe of Words, and to give them a forced, as well as a falſe Interpretation.

THESE Prophecies were underſtood of the Goſpel and its Effects, by the Writers of the New Teſtament, to whom the ſame Spirit of GOD explained them, that at firſt dictated them: this of the Text particularly is thus applied by the Apoſtle St. *Paul* in *Acts* xiii. 47. who, when the *Jews* at *Antioch* rejected his Doctrine, ſaid, *Lo! we turn to the Gentiles, for ſo hath the Lord commanded us, ſaying, I have ſet thee to be a Light of the Gentiles, that thou ſhouldeſt be for Salvation unto the End of the Earth.*

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We see then, that the Prophecy in the Text, as well as others of the like Nature, looks forward towards the Gospel, which *in the Fulness of Time* appeared in the World; and this being premised, the Subject of the ensuing Discourse shall be to shew these three Things.

I. That the declared Design of Providence is, that the Gospel of *Christ* or the *Messiah*, should be preached and received in all the Nations of the World, *unto the End of the Earth.*

II. That this Design of Providence was not effected in the Days of the Apostles, or in any of the Ages which have succeeded them: And

III. That therefore, since we know what the Design of God is, and that it has not yet been accomplished, it is every Christian's Duty to forward the Work, and contribute towards it; especially when a Door is opened, and Opportunity is offered for propagating the Christian Faith.

And this will naturally lead me t make an Application of the whole, t the Occasion of our Meeting, and to th particular Business and Employment o this Society.

I. To begin with the first Head, an shew that the declared Design of Provi dence, *&c.*

And here it may be remark'd, how larg and comprehensive the Expressions ar which the Prophets make Use of on thi Occasion; how various the Phrases, an how general the Extent of all of them no Exceptions or Limitations are an where found, and the whole Force o the *Jewish* Language seems spent in the Recital of them: *All People*, and *al Flesh*, *all* (*a*) *Nations and Tongues*, (*b*) *al the Isles of the Heathen*, (*c*) *all that ar afar off*, (*d*) *the Abundance of the Sea, the Forces of the Gentiles*, (*e*) *from Sea t Sea*, (*f*) *and from the rising up of the Su unto its going down*, and (as in the Text) *Salvation unto the End of the Earth*; these and the like Marks of Universality are the constant Stile of the Prophets, wher this glorious Subject is in their View.

(a) *Isa.* lxvi. 18.
(b) *Zep.* ii. 11.
(c) *Acts* ii. 39.
(d) *Isa.* lx. 5.
(e) *Zech.* ix. 10.
(f) *Mal.* i. 11.

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But still it must be confessed, that from the Expressions alone, us'd in such pompous Tongues as the Eastern are, it cannot be concluded for a Certain, that they must be understood in the widest Sense of them: The Prophetick Stile is too well known, to make it necessary to take all that is said without abatement made for the Flight of his Metaphors and Boldness of its Figures: We shall see some Proofs of this under the Second Head of my Discourse: at present it may be observ'd, that by the help of some other Considerations the Point may be clear'd up, and the Meaning of these Prophecies may be shewn to be a Strict and Literal one; for that Demonstration, which the Words themselves don't afford us, may be had from the Circumstances of the Deliverer, and from the Nature of the Gospel or Salvation.

Christ, by taking the Human Nature upon him, became equally related to All Mankind, *all Nations being made of one Blood*, as the Apostle expresses it: tho' born a *Jew*, yet in the Flesh he was allied to the whole Human Race; and therefore the Presumption is pretty strong, Acts xvi 26.

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that All, who had a ſhare in his Nature, were to have a ſhare in his Meſſage too.

HOWEVER, the ſame thing may be more certainly concluded from the Nature of the Goſpel or Salvation which he brought, from its being of equal Uſe and Concernment for All Nations and Perſons as for Any: Say, why it was ſent into the World, unleſs becauſe it was wanted; and then aſſign a Reaſon (if you can,) why the Bleſſing ſhould be confin'd to ſome part of the World only: This Nation may probably be Wickeder than That; but *Remiſſion of Sins* (which the Goſpel proclaims) is what every Nation, the leaſt corrupted in Belief or Practice, ſtands in need of: and ſurely no Diſtinction could ever be deſign'd by GOD, where Nature's Cry for Help was one and the ſame: this would but ill ſuit with the Character which the Scriptures give of him, that *he is no Reſpecter of Perſons*, and that *he is not the God of the Jews only, but of the Gentiles alſo.*

Rom. ii. 11. and iii. 29.

FROM theſe Conſiderations therefore it may be gather'd, that all the Expreſſions, which declare that the Goſpel is to be preached to and received by all Nations,

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are to be Literally and Strictly understood: I proceed now to

II. The second Head, which was to shew, that this Design of Providence was not effected in the Days of the Apostles, or in any of the Ages which have succeeded them.

And for this there is a very obvious Reason: some well-inhabited Parts of the World were then Unknown, particularly the vast Tract of *America*, not discover'd till about 200 Years ago: and if the sound of the Gospel had not gone forth into any Part of this New World, before the Way was so lately open'd to it from *Europe*, we know what Progress it has made there since, and how many Nations of that spacious Continent have never yet had Christ preached unto them.

The Truth is, that as the Preaching of the Gospel is to be Universal, so is the Time too for doing it; as no Limits are set in the first Case, so no Period is assign'd in the latter. Nor can the Divine Goodness be called in Question upon this account: for the Scriptures always speak of the Gospel as the *Free-Gift of God; and* what Nation, or Person can

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juſtly complain, unleſs debar'd of ſome Right? And what Right has any one to a *Free-Gift*? Thoſe, who think it hard to account, why Some Nations ſhould be brought ſo much later into the Goſpel than others were, would do well to remember, how much later All Nations came into the Knowledge of the True God than the *Jews* did: if God's Behaviour may be cenſur'd as Partial in the one Caſe, it muſt be ſo in the other: But there is nothing in this whole Procedure, which cannot be ſufficiently and clearly juſtified: It is enough, that ſooner or later all Nations are to *ſee the Salvation of God*; but *the Times and the Seaſons* of it *God hath put in his own Power*, as beſt knowing when a Kingdom is prepared for the Reception of his Favours; and when the Human means, which he chooſes to make uſe of, may be beſt made Subſervient and Inſtrumental to his Purpoſe.

It muſt be acknowledged however, that the Ancient Chriſtian Writers generally believed, that the Apoſtles, before their Separation, divided the ſeveral Parts of the World between them, and that

each

each took his distinct Portion for preaching the Gospel in; from whence some have seriously maintain'd, that every Part of the whole Earth (even *America* it self, tho' then Unknown to the rest of Mankind) had the Knowledge of CHRIST communicated to it by the Labour of some one or other of the Apostles.

AND for this Opinion some Passages of the New Testament are produced, which speak indeed at large, and seem at first sight to give it Countenance: such is *Christ*'s Command to his Disciples, when he was ascending, that they should *go and teach all Nations*; that they should *go into all the World, and preach the Gospel to every Creature.* Matt. xxviii. 1 Mark xvi. 15.

TO which they add, that he fix'd the Time for the accomplishment of it, when he said, *This Gospel of the Kingdom shall be preached in all the World, for a Witness unto all Nations, and then shall the time come*, i. e. then, not till then, shall be the End of the Jewish State. Matt. xxiv. 1

AND they put us in mind, that accordingly the Apostles are said to have *gone forth and preached every where*; and that when St. *Paul* wrote to the Co- Mark xvi. 20

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Col. i. 6. *lossians, the Gospel was gone out into*
Col. i. 23. *all the World*, nay, that it was *preached unto every Creature under Heaven.*

But notwithstanding the seeming Comprehensiveness of these several Expressions, it may be shewn, First, that the Notion of the Gospel's having been Then preached to all Nations without Exception, is not supported by the New Testament, but is rather refuted by it; and Secondly, that the Nature of the thing and its Circumstances make very strongly against this Notion, and prove it to be in the highest degree improbable.

1. The abovemention'd Passages of Holy Scripture, if taken in the strictest Sense, speak more than even the Supporters of this Opinion would have us understand by them; for then we must believe that the Apostles preached not only to every Nation, but to every single Person in every Nation under Heaven: Some allowance therefore *must* be made; and if we compare these Expressions with others of the like Nature in the New Testament, we shall find our selves justify'd

stify'd in giving a more restrained Sense to them.

When our Saviour first sent out his Apostles, in his Life-time, he commanded them *not to go into the way of the Gentiles* or *Nations, but rather to the lost sheep of the House of Israel.* Whereas, when he was about to ascend up into Heaven, the Commission, which he gave them, was more Extensive and General; that they should go and preach not only to the *Jews*, but to the *Gentiles* or *Nations* also: in this View he seems to have said to them, *Go and teach all Nations, go into all the World*, and *preach the Gospel to every Creature.* And in this sense too it is most probable, that St. Paul said *the Gospel was gone out into all the World*, and *was preached unto every Creature under Heaven:* the Expressions implying no Absolute Universality, but only an Opposition to such a Limitedness or Partiality as before confin'd the preaching of the Gospel to the Jewish People. In this View of the matter, we can easily see how *the End* of the Jewish State did *not come*, till the Gospel had been *preached in all the World*, and to all Na- Mark x.

tions,

tions, as our Saviour foretold: for it was publiſh'd at firſt in *Judea*, from whence it ſpread to *Samaria*, and other Parts where the *Jews* dwelt; the Apoſtles having for many Years confin'd their Preaching to Them and their Proſelytes: till at laſt about fourteen Years after the Death of *Chriſt*, St. *Paul*, by the Direction of the Holy Ghoſt, began to apply himſelf to the *Gentiles*, and to call them into the Faith, as Heirs of Salvation in common with the *Jews*.

If this Senſe be not approv'd, yet it is well known that in the Language of Sacred and of prophane Authors, (*a*) every great Empire is called *the whole World*, the ἡ γῆ οἰκουμένη: particularly the (*b*) *Roman* Empire was honour'd with this Name, the

(*a*) So in *Iſai.* xiii. 5. and xiv. 26. the Deſtruction of *Babylon* or the *Aſſyrian* is expreſs'd by the LXX as the Deſtruction πάσης τῆς οἰκουμένης, of *Aſſyria* and its Empire only, not of the *whole World*, for *Paleſtina* is commanded to rejoyce on that occaſion. v. 29.

(*b*) Hence came the Expreſſion, *Oecumenical Councils*: ſee alſo *Joſephus de Bell. Jud.* l. 2. c. 16. Edit. Hudſon. where King *Agrippa* ſpeaks to the *Jews* in theſe Words: Ἡ δ' ἐκείνων (Ρωμαίων) ἰσχὺς διὰ τῆς οἰκουμένης ἀνικήθη. μᾶλλον δὲ καὶ ταύτης ἐζήτησάν τι πλέον· ἃ γὰρ ἐξήρκεσεν αὐτοῖς ὅλη Εὐφράτης ὑπὸ τὴν ἀνατολὴν ——— ἀλλ' ὑπὲρ ὠκεανὸν ἔθνεσιν ἐζήτησαν οἰκουμένην, καὶ μέχει τῶν ἀντι-

the usual Title of it being *Imperium orbis Terrarum:* and therefore no more may be meant here, than that the Gospel was preached over the *Roman* Empire; over the Greatest Part of it, tho' not perhaps in strictness of Speech over every Part of even that Limited Space: for in the New Testament we find *the whole World* spoken of, tho' even a Part only of the *Roman* Empire, probably no more than (*a*) *Judea* is intended; as when *Agabus signified by the Spirit, that there should be great Dearth thro' all the world, which came to pass in the days of Claudius Cæsar*, it is not Unlikely that this Famine happen'd only or chiefly in *Judea*, for in the next verse no mention is made of any Relief sent but to the Brethren in *Judea*, and (*b*) *Josephus* speaks of a great Act. xi.

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σοφώτατον Βρετταν̃ν διήνεγκαν τὰ ὅπλα: where it is observable, that the *Roman* Empire is called the ἡ οἰκουμένη, and that *Britain*, while unconquered, was not look'd upon as Part of it, but as a distinct *World*.

(*a*) Of the like Nature is that Expression of *Josephus*, which we meet with in his *Antiq.* Book 1. ch. 19. where, introducing God as promising the Land of *Canaan* to *Jacob*'s Posterity, he makes him say, ὅτι πληρώσει πᾶσαν, ὅσην νῦν ὁρᾷς, καὶ γῆν καὶ θάλατταν.

(*b*) Ἐπὶ τούτοις δὴ καὶ τὸν μέγαν λιμὸν κατὰ τὴν Ἰουδαίαν γενέσθαι. *Antiq. Jud. l.* 20. *c.* 4.

one raging there in the Reign of *Claudius*, without taking any Notice of its being felt elſe-where: this however is remarkable, that the Diſciples at *Antioch*, who
Ver. 29. are ſaid to have *determin'd every Man according to his Ability to ſend Relief unto the Brethren in Judea*, ſeem not to have look'd upon their Country as any Part of *all* that *World*, which was to labour under the Calamity.

And however General St. *Paul's* Expreſſion may appear, when he ſays that *the Goſpel was preached unto every Creature under Heaven*, yet there is no need to underſtand it as unlimited by any Exception; for in *Act.* ii. 5. it is ſaid in as Comprehenſive terms that *there were dwelling* (or rather *ſojourning*) *at Jeruſalem devout Men, out of every Nation under Heaven:* and yet that there were no *Americans* there, we may be Sure for very obvious Reaſons.

It is well known from Scripture, that the Goſpel by the Miniſtry of the Apoſtles ſpread it ſelf very widely; and there is no doubt, but that in moſt Parts of the *Roman* Empire, perhaps in ſome Countries beyond the Extent of it, the Doctrine

of *Christ* was carried by Them or their Contemporaries: But that there was no *Creature*, or even *Nation under Heaven* (strictly speaking,) where it was Unheard of, when St. *Paul* wrote to the *Colossians*, seems refuted by the two following Observations. The one, that after this Epistle to the *Colossians* was written, St. *Paul* recover'd his Liberty, and spent four Years in the farther work of his Ministry: and can we suppose that he made no New Converts, made his first Visit to no Nation during all that time? It is scarcely probable; and the Ancients generally believed, on the contrary, that he Then first propagated the Christian Faith in the Island of *Crete*, if not in *Spain* and other Western Parts of *Europe*. The other Observation is drawn from what St. *John* says in *Revel.* xiv. 6. *I saw another Angel fly in the midst of Heaven, having the everlasting Gospel, to preach unto them that dwell on the Earth, to every Nation and Kindred, and Tongue and People.* If the Angel was Then to *preach it to them*, it seems that it was not done, when he wrote his *Revelations*, and therefore when *all the Apostles* (except Himself) were

 dead,

dead, and moſt probably after the *End* of the Jewiſh State was *come.*

2. It may be conſider'd further, that the Nature of the thing and its Circumſtances make ſtrongly againſt this Notion: It is highly Improbable, that even Inſpired and Gifted Men, as the Apoſtles were, could do ſo much Work Well in ſo ſhort a time: But (what is more) if all Parts of the World without Reſtriction, even this newly diſcovered Country of *America*, had the Light of the Goſpel Then convey'd to them, ſo many Difficulties will follow this Aſſertion, as would make a wiſe Man very backward in maintaining it; For how could the Apoſtles get thither? By Sea or by Land? Either way there was Then no known Intercourſe between the Old and the New World:— But what is not poſſible to Men, who carry Miracles in their Hands? It is true, that many Ways may be ſuppos'd, which a Divine Power could make Practicable and Eaſy: but (to omit all other Queſtions) it may be asked, Why, when the Apoſtles had by a ſupernatural Aſſiſtance found out this Unknown World, and had *once* preached the Chriſtian Faith among

those Infidels, they did not upon their Return discover this their Discovery? Why did they make a Secret of their Journey, and thereby for Ages together, and (as far as perhaps they knew) for ever cut off from them all farther Assistance of the Churches, which they founded in the Old World? If they had been careful to make a Report of what they had seen, and had pointed out the situation of the Country, other Christians might have followed them to carry on their happy beginnings, and a Union of Faith might have been maintain'd by means of this seasonable Correspondence: But I shall pursue this Reflection no farther, it speaks sufficiently of it self: and therefore both from Scripture and the Nature of the thing it may be concluded, that tho' much was done by the Apostles, yet much was left by them Undone, and still remains so, towards Accomplishing the Prophecies of the Old Testament, and carrying the Knowledge of the Gospel throughout all the World.

Tho', after all, let it be thought never so Certain, that the Name of *Christ* has been actually preached to every *Kingdom* and to *every Creature under Heaven*; yet it will remain a Truth, that the Design of Providence has not been hitherto effected; because the Prophecies foretell that the Gospel is not only to be preached, but to be receiv'd and believed every where; *the Earth is to be full of the Knowledge of the Lord*, and *Incense with a pure Offering is to Offer'd up to him in every Place.*

I come therefore to the

III. THIRD and last head, which is indeed a Consequence of the two former, *viz.* that since we know what the Design of GOD is, and that it has not yet been accomplished, it is every Christian's Duty to forward the Work, and contribute towards it according to his Ability. The Consequence St. *Paul* himself has drawn, when he said, *Lo! we turn to the Gentiles, for thus hath the Lord commanded us, saying, I have set thee to be a*

Acts xiii. 47.

Light

Light of the Gentiles, that thou shouldest be for Salvation unto the end of the Earth: where you may observe, that he calls the Prediction a *Command* to him and other Christians, that they should do what they could for the accomplishment of it: And if it have the Force of a *Command* from God, it must be the Duty of a Christian to perform it; for what is our Duty, but to do what we know to be the Will of God? When the Designs of Heaven are reveal'd, and the Matter of them is such as Human means can concur and assist in, how can our Obedience be shewn, unless we are willing and ready to forward the Work?

Besides, to spread the Knowledge of the Gospel, is to promote the Glory and Honour of God; and surely our Love of his Service is a very Cool one, if, when we know that the bringing Idolaters into the True Worship of him, is the greatest Honour that we can do him, we are backward in that Point, and will contribute nothing towards the enlargement of his spiritual Empire.

OR if we consider the Benefits, which a Nation converted to the true Knowledge receives, what a Warmth of Zeal should we have to do such a Good as This to our Fellow Creatures? Christianity is not meerly a new Mode and Fashion of Divine Worship taken up in the Room of others now antiquated and worn out by length of Time: It is not only a better System of Morals, setting the distinction of Virtue and Vice upon more solid Foundations, and giving more certain Hopes and Fears of what is to come: All this Natural Religion (not corrupted and perverted) might have done; but all this is far short of what Christianity proposes to its Followers: It is a New Law or Covenant pointing out a method to Sinners, whereby their Repentance may become effectual for Pardon with God: The Burthen of the Gospel is *Salvation to all men upon their Repentance, provided it be join'd with Faith in Jesus Christ*; hence flow the Promises of Eternal Life, which are now held out to Mankind upon This and no other Condition: And can we have the Feelings of a Man, and not labour that every one who has the same

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Nature with our selves should be partakers of the same Immortal Happiness? In a word, can we think our selves good Christians, unless we are ready to assist towards the Accomplishment of that Design, which to our Fellow Creatures is the Salvation of their Souls, and to our God the Increase of his Glory?

But all this is said only upon supposition, that a Door is open'd, and a High-Way made straight for our Propagating the Christian Faith; and this naturally leads our Thoughts to the Business of the Honourable Society here assembled this Day.

It is well known to be a Body of men incorporated by Royal Charter, not only to supply our Colonies and Settlements on the *American* Continent with Able and Orthodox Pastors; but to propagate and spread the Knowledge of the Gospel, where it never has been heard of; among the *Negroes* in possession of our own Countrymen, and among the *Indians* who live in their Neighbourhood.

How Faithfully and Prudently the Fund is manag'd by the Worthy Members *of this* Society; and how great their

Care

Care is to look after every Branch of the Mission, may be known from the Accounts yearly publish'd by their Order: where you may see, that the Good Work goes on, tho' not so fast as the warmest Christian's Zeal would make him wish, yet with such Success as would make the Coolest Christian not faint and *be weary of* his *well-doing*.

It is observable, that this so lately discover'd World lies in the very Route and Road, which Christianity seems to have all along taken: in the East, we know, it first appear'd; and, as it spread it self, it shaped its Course with that of the Sun, the Emblem of its Light and Glory: to the Westward it travell'd, and in length of time took possession of those *European* Countries, which are now called *Christendom*; and ever since this more Western Tract of *America* has been known, it has continued by degrees to gain ground, and enlarge its limits on that spacious Continent: which seems to be no obscure Indication that the Designs of Providence and of this Society go on together, and that in the Decrees of Heaven this new Way *was not* open'd for the sake of that Tem-

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poral Profit which the *European* Nations *have* made of it, but for the Spiritual Advantage which its Inhabitants *may* make of it.

BUT it may be asked, How we know that This is the Time for the Conversion of the *Americans*? The Precise Time indeed we know not; but then we can't tell, but that this *may* be the Time appointed of God: all the Circumstances seem to favour it; and whatever the Event may be, yet we are sure of this, that we are labouring to bring about the Designs of Heaven; we know that this *Time* will come, and, for ought we know, *this day of the Lord* may be now at hand.——But why should we set upfor the Instruments of it, when we have received no Command? why should we run before we are sent? Because no Christian can doubt of this, that tho' his Work may be without success among those Infidels, to Himself it cannot fail of a Reward. We are not now a days to sit still, till a Revelation be brought to us; GOD has for many Ages past made use of the Voluntary, or at least the seemingly Voluntary service of *Men; and* This, with his Blessing upon it,

has

has in Fact prov'd sufficient for the Co
version of many Nations, our Own he
in particular; why Then may it not
the Conversion of These?

But where are the Miracles of o
Missionaries, their Credentials, the Proo
of their Veracity? It is true indeed, th
such as go out from among us for th
Work, are not Gifted, as the Apostl
and first Christians were: but then neith
does God nor Man expect such a Glari
and surprizing Success from them: If th
have no Miracles to accompany them, y
they may with *John the Baptist* (wh
was likewise without that Power) *prepa*
the way for the Reception of the Gospe
And Miracles perhaps are not so muc
wanted now, as they once were in th
Infancy of the Gospel; for we have ma
strong Arguments to offer, much Eviden
to produce in favour of Christianit
which the first Age had not, and could n
have. But is it Certain, that there a
no Miracles wrought, where none a
wrought to the Senses? tho' God ma
not work Miracles by the Hands of tho
who Teach, He may upon the Hearts
those who Hear: the Conviction of the

may be the Effect of a Divine Power, tho' not any Outward Evidence of it: and in this Silent and less Pompous way of opening the Understanding, and inclining the Will to know and practise the Doctrine, God may perhaps still work Miracles, and effectually enable those to be Powerful Preachers, who as to any visible Gifts of the Holy Spirit come Empty-handed.

If it be still farther objected, That we have Infidels enough among us Here, to employ all our Pains about for their Conversion; and that, like Able Generals, we should first make sure of all at Home, before we attempt to carry our Conquests into Foreign Countries: we must answer, that there is too much Truth in what is asserted, but no good Consequence in what is drawn from it; because the One Work may well go on consistently with the Other; All that we pretend to do Abroad, is what we always have done at Home; lay the Evidence for our Faith before Unbelievers in the strongest and fullest Light we can; if they will not be convinc'd by our Reasonings, we have no other methods to try; the Arts of Decei-

ving

ving we have no Need of, and the Uſe of Force and Violence we abhor.

BUT ſtill the Generality of Men may ask, How They can further this Deſign of Providence, who are not furniſhed with Knowledge either to Teach, or to chooſe out proper Teachers? Yet all may aſſiſt and take a ſhare in the Work, by contributing towards the Support of it, and gladly throwing ſomething into the Stock, which the Society is impower'd to manage, and out of which the great Expences are defray'd. Much help is ſtill wanting, large ſupplies are ſtill Neceſſary; the Undertaking being ſo Great, and the Progreſs made in it ſo ſmall in compariſon of what remains Undone: And what can You do Better, you that love to do Good? where can your Bounty be better plac'd, either in regard to the End propos'd, or the Means made uſe of? It is only by the Aſſiſtance of the Rich and the Charitable that the ſphere of the Society's Care can be enlarg'd, and that Men of more Virtue and Piety, of more Learning and Prudence can be encouraged to go on the Miſſion, when they ſee that ſuch a Liberal Proviſion is made for

their

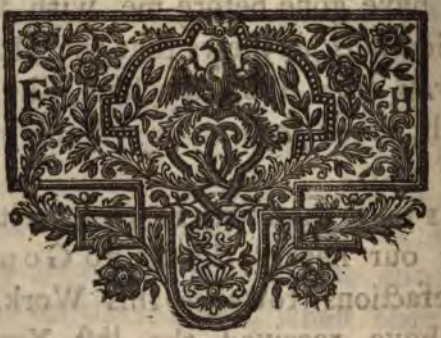
their Residence in those Countries, as may weigh against the Inclination, which all naturally have to settle, where they took their Birth and have their Acquaintance.

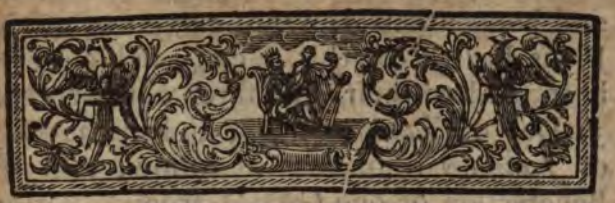
In the Name then of all the Members of this Worthy and Venerable Society, and as their Representative on this Occasion, I call upon and invite all good Christians to take the Interests of it to heart, and to lend their Charitable (where they are Able, their Bountiful) hand towards its Support. All the common Topicks, us'd for the perswading Men to do Good to their Fellow Creatures, are so strong in this Case, that they seem made for it, I had almost said, appropriated to it: But I forbear to insist upon them at present; That has been already done by so many, that have gone before me, with so much Copiousness, as shews that the Motives to *Charity* are a Subject, which, like *Charity* it self, *never faileth.* ——But your Patience may.

Let us therefore conclude with returning our hearty thanks to God for the Benefactions towards this Work, which we have received the last Year; and with

with beſeeching him to continue to put into the Hearts of the Wealthy, th they would ſend in their Free-will Off rings, and that we may be therel ſtrengthen'd to enlarge the Kingdom of h Son Jeſus; to whom with the Father ar the Holy Ghoſt be all Glory and Hono aſcrib'd in every Nation under Heaven.

FINIS.





AN

ABSTRACT

OF THE

Proceedings of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, from the 21st *of* February 1728, *to the* 20th *of* February 1729.

THE Society, within the last Year, have chosen the Gentlemen hereafter named to be Members of this Corporation; *Bowater Vernon* Esq; The Reverend Dr. *Heylyn*, Rector of St. *Mary-le-Strand*; The Reverend Mr. *Matthew Postlethwayte*, Rector of *Denton* in *Norfolk*; *Nathaniel Booth* of *Grays Inn* Esq; *Henry Hall* of *Hutton* in *Essex*, Esq; Mr. *Ferdinando John Paris*.

The Benefactions and Legacies given and bequeathed towards carrying on the Pious Designs of this Society, which have been paid to their Treasurer between the 31 Day of *January* 1728, and the 31 Day of *January* 1729, are as follow, *viz.* A
1 1 0 Benefaction of one Guinea from a Person who desires to be unknown, by the hands of the Reverend Mr. *Vivyan* of *Tiverton*
1 1 0 in *Devon*. Another of a Guinea from a Gentlewoman unknown, by the hands of the Reverend Mr. *Cary* of *Bristol*. Ano-
3 0 0 ther of Three pounds from the Reverend Mr. *Whall* of *West-Lynn* in *Norfolk*. Ano-
5 5 0 ther of Five Guineas, and another of one
1 1 0 Guinea, from two Persons who desire to be unknown, by the hands of the Reverend Mr. *Bull* of *Greensted* in *Essex*.
10 0 0 Ten pounds paid by the Reverend Mr. *Jennings*, Vicar of Great *Gransden*, out of the Estate of Mr. *Barnabas Oley*
2 0 0 deceas'd. A Benefaction of Two pounds from the Reverend Mr. *Benjamin Bewick* of *Hallaton* in *Leicestershire*. Another of
2 0 0 Two pounds from the Reverend Mr. *Fenwick* of *Carleton* in *Leicestershire*; both by the hands of *Calverly Bewick* Esq;
6 6 0 Another of Six Guineas, from sundry Persons who desire to be unknown, remitted by Mr. *James Bate* of *Ashby de-la-Zouch* in *Leicestershire*, another of Two
2 0 0 pounds from Mr. *Samuel Ray* of *Walling-*

worth

worth in *Suffolk*, by the hands of Mr. *William Meadows*; and another of one Guinea, from a Person who desires to be unknown, by the hands of Mr. *William Rawlins*: Another of two Guineas, from a Person who desires to be unknown, by the hands of the Reverend Dr. *Pearce*. A Legacy of Two hundred pounds bequeathed by the late Reverend Dr. *John Millington* of *Kensington*, deceased, and paid by his Executor Mr. *Thomas Millington*. A Benefaction of Two Guineas, from a Person who desires to be unknown, by the hands of the Reverend Dr. *King*, Master of the *Charter-House*. Another of Ten Guineas, from Mrs. *Elizabeth Trafford*; and another of Twenty Guineas, from Mrs. *Martha Trafford*; both by the Hands of the Reverend Mr. *Montague Wood*. Another of Twenty pounds, from *Richard Ducane* Esq; by the hands of Mr. *Henry Newman*. Another of a Guinea, from a Gentleman who desires to be unknown; and another of Ten pounds, from a Person who desires to be unknown; both by the hands of the Reverend Mr. *Daubrie* of *Wolverhampton*. A Legacy of Twenty pounds, bequeathed by *Joseph Ayloffe* Esq; deceas'd, and paid by Mrs. *Ayloffe*, his Executrix. Another of Twenty pounds, bequeathed by the Reverend Dr.

	1	1
	2	2
	200	0
	2	2
	10	10
	21	0
	20	0
	1	1
	10	0
	20	0
	20	0

John Jones, late Dean of *Bangor*, deceas'd, and paid by *William Jones* Esq;
05 0 0 his Executor. A Benefaction of One hundred Guineas, from a Person who desires to be unknown, left by a Gentlewoman with the Reverend Dr. *Humphreys*, Se-
2 2 0 cretary to this Corporation. Another of Two Guineas, from a Person who desires to be unknown, by the hands of the
2 0 0 Reverend Mr. *Debat*. Another of Two pounds, from a Gentleman in *Shropshire*,
00 0 0 who desires to be unknown. A Legacy of One hundred pounds, bequeathed by the Reverend Mr. *Gilbert Ramsay*, late Rector of *Christ Church* in *Barbadoes*, received of his Executors Sr. *Alexander Ramsay*, Baronet, and Mr. *David Ochterlony*, by the hands of Mr. *James Jobson*.
50 0 0 Another of Fifty Pounds, bequeathed by the Reverend Mr. *Henry Rix*, late Rector of *Colton* in *Norfolk*, deceas'd, received of his Executrix Mrs. *Mary Cross*, by the hands of the Reverend Dr. *Tanner*, Chancellour of *Nor-*
10 0 0 *wich*. A Benefaction of Ten pounds, remitted by the Reverend Mr. *Alleyne* of *Loughborough* in *Leicestershire*. Ano-
1 1 0 ther of a Guinea, from a Person who desires to be unknown: And another of
1 1 0 a Guinea, from the Reverend Mr. *Salnay*; both by the hands of Mr. *Henry Newman*.
5 0 0 Another of five pounds, from a Person who desires to be unknown, by the hands of

the

the Reverend Dr. *Pearce*. Another of Two Guineas, from the Lady *Williams* of *Llanvorda*; and another of a Guinea, from her Sister, Mrs. *Anne Davies*; both remitted by a Gentleman in *Shropshire*. A second Benefaction of Ten pounds, from the Reverend Mr. *Alleyne* of *Loughborough*, by the Hands of Mr. *Thomas Russel*; another of a Guinea, from a Gentleman in *Northamptonshire*, who desires to be unknown, by the hands of the Reverend Mr. *Bull*; and another of three Guineas, by the same hand, from a Person in *Essex*, who desires to be unknown, paid to him by the Reverend Mr. *Richard Pearson*. Another, being an Additional Benefaction of fifty Guineas, from Mrs. *Elizbeth Trafford*; and another of Sixty one pounds, being also an Additional Benefaction from Mrs. *Martha Trafford*; both by the Hands of the Reverend Mr. *Montague Wood*: And another of half a Guinea, from a Gentleman in *Northamptonshire*, who desires to be unknown, by the hands of the Reverend Mr. *Bull*.

2	2
1	1
10	0
1	1
3	3
52	0
61	0
0	10
749	0

Besides the Legacies and Benefactions abovementioned, there have been paid to the Treasurer of this Society, towards *raising a Fund* for the Maintenance of Catechists for the Instruction of the Ne-

groes in the Plantations; Three Guineas, from three Persons in *Sussex*, who desire to be unknown, by the hands of the Lord Bishop of *Chichester*. Fifty pounds from a Person near *Exeter*, who desires to be unknown, remitted by the Reverend Mr. *King* of *Topsham* in *Devon*; and Fifty pounds from *Frederick Frankland*, Esq; paid by the Hands of the Reverend Dr. *Smith*. For all which Benefactions the Society have return'd their Thanks, by the Persons who reported or paid them; and those Benefactors who have thought proper to conceal their Names, are hereby desired to accept of the Thanks of the Society.

The Society have received many fresh Applications from Congregations of People in the Plantations, to have Missionaries sent to them; particularly from the Inhabitants of *New Windsor*, in *Ulster* County, in the Government of *New-York*: from *New London* in *Connecticut* Government; from the Congregations at *Whitemarsh* and *Perquiomen*, in the Province of *Pensylvania*: At which three last places, the People have already built Churches, and made Subscriptions, according to their Abilities, towards the Maintenance of their Ministers; but the Society have not yet been able to assist them; Nevertheless

Church, and at their Requeſt, he deſigns to preach there once a Month in the Middle of the Week, ſo that he may not be abſent on *Sundays* from the other Churches under his Care.

From the Reverend Mr. *Horwood*, Miniſter at *Burlington* in *New Jerſey*, That his Congregation there is very numerous, great Numbers of the adjacent Country frequently attend Divine Service; many of which have been lately baptized; and about 30 Miles off he baptized 22 Perſons in one day, ſome young and ſome adult.

From the Reverend Mr. *Holbrook*, Miniſter at *Salem* in *New Jerſey*, That their Church is ſo far finiſhed, that they have met in it ever ſince the 24 of *June* 1728, ſince which time his Congregation is conſiderably increaſed; and that within the laſt Year he has baptized ſeven Adult Perſons and ſeveral Children.

From the Reverend Mr. *Standard*, Miniſter at *Weſt Cheſter*, in *New York*, That he Preaches One Sunday at *Eaſt*, and another at *Weſt Cheſter*, twice a day, for the *Summer* half Year; that he Catechizes the Children publickly at *Eaſt Cheſter*, and has baptized ſince he came

to

to *Weſt Cheſter* about 50 Children, beſides two grown Perſons; and that the number of his Communicants are about thirty.

From the Reverend Mr. *Wetmore*, Miniſter at *Rye* in *New York*, That his Congregation is conſiderably increaſed; that ſince his laſt he hath had nine new Communicants, and hath baptized Nineteen Children and five Adult, One of which is a Negroe Slave; that he hath four Negroes under Inſtruction, whom he expects to baptize in a Month; that there are many Unbaptized Perſons in that Pariſh, and many careleſs Livers, who ſeem wholly thoughtleſs of a future State, and quite indifferent about Religion; however, he has had ſome Succeſs in his endeavours to reclaim them. That at *North Caſtle*, a New Settlement in the Woods, there are more than forty Families, moſt of which are unbaptized; that he preaches there every fifth Sunday, to accommodate that Place and *Bedford*, about 6 Miles farther Northward; that a great many of the People come to Church, and he hath baptized four Adults and ſundry Children there.

From the Reverend Mr. *Miln*, Miniſter at *Albany* in *New York*, That his Congregation is increaſed; that the Number of

his

his Communicants at *Easter* last were 34; that he hath baptized 10 Children and 2 Adults, one of them a Negroe Man; That he has been again to visit the *Mohawk Indians*, administred the Sacrament to ten, and baptized two *English* and three *Indian* Children there, and shall continue his Visits to them.

From the Reverend Mr. *Jenney*, Minister at *Hempsted* in *New York*, That he Preaches every Sunday Morning and Catechises, and reads Lectures on the Catechism every Sunday in the Afternoon, every third Sunday at *Oysterbay*, and the other two at *Hempsted*; at both which Places he hath an encouraging number of Hearers; that he has baptized in the last half year in *Hempsted*, One Woman, 18 Children, and two Negroe Children.

From Mr. *Hudlestone*, Schoolmaster at *New York*, That he teaches fifty poor Children on the Society's Bounty to read and write, and instructs them in the Church Catechism, many of which are now fit for any Trade; and as they go off, his number is always kept up, poor People daily coming to see if there is any vacancy to admit their Children, being not able themselves to pay for their Learning.

From

From the Reverend Mr. *Johnson*, Minister at *Stratford* in *Connecticut*, That he has baptized Mr. *Mordecai Marks*, a Jew, (who is a very worthy Proselyte, and a steady Communicant) as also two native Indians, both Adult, two Adult Negroes, and two Negroe Children, and several other Children the last half year; And that the number of actual Communicants in *Stratford* and Places adjacent (exclusive of *Fairfield* Parish) is 86, six of which were admitted the last half year.

From the Reverend Dr. *Cutler*, Minister at *Christ Church* in *Boston*, That he has baptized near 30 Infants and two Adults, and has received 8 Persons to the Communion, of Sobriety and unspotted Character; and that his People generally attend the publick Worship every Sunday with good Order and Devotion.

From the Reverend Mr. *Honeyman*, Minister at *Newport* in *Rhode Island*, That his Church is in a flourishing Condition, and that within the last two Years he hath baptized Eighty Eight, fourteen of which were Adults.

From the Reverend Mr. *Pigot*, Minister at *Marblehead* in *New England*, That his Church

Church both there and at *Salem* increaſes very much, having ſince his laſt baptized forty five Perſons, four whereof were Adults, Three White People, and One Negroe; received eleven to the Communion, and prepared ſeveral others againſt his next adminiſtring.

From the Reverend Mr. *Miller*, Miniſter at *Braintree* in *New England*, That ſince he hath been there he hath baptized Eleven Children, and the number of his Communicants is Seventeen; that there are ſome People who profeſs to be of the Church of *England*, living about Twenty Miles from *Braintree*, to whom he has promiſed to preach the laſt Sunday in the Month.

From the Reverend Mr. *Plant*, Miniſter at *Newbury* in *New England*, That his Congregation ſtill increaſes; that on the firſt Sunday in *November* 1729, he had three new Communicants, who were formerly Diſſenters; and that he baptized two of their Children.

The State of the Society's Account from the 31*ſt* day of *January* 1728, to the 31*ſt* of *January* 1729, as reported by the Auditors at the Anniverſary Meeting of the Society on the 20*th* of *February* 1729, *is as follows.*

Receipts.

Receipts.

	l.	*s.*	*d.*
By Dividend on *Bank* Stock, *South-Sea* Stock, and Annuities, and Interest of an Exchequer Order, and Money lent to the *Barbadoes* Estate	471	03	00
By casual Benefactions, Legacies, *&c.*	749	01	06
By Monies paid at the Entrance of Members	7	07	00
By Annual Subscriptions of the Members	456	10	00
By Rent of the Tenants, and Money received for Timber sold off the Estate in *Essex*	104	16	04
By Sale of 600*l.* *Bank* Stock	826	10	00
	2615	07	10
To which add the Ballance of the last Account the 31*st* of *January* 1728	4393	07	03
And the same make together	7008	15	01

Disbursements.

By Payment of yearly Salaries to Missionaries, Catechists, Schoolmasters, *&c.*	2426	02	00

By

By Gratuities to Missionaries and others, Books, and other accidental Charges	510	04	01
	2936	06	01
Remaining in Cash and Money lent to the *Barbadoes* Estate (besides 105. 9. 4. which was due for Interest upon some *East-India* Bonds when they were disposed of for the Use of the *Barbadoes* Estate)	4072	09	00
	7008	15	01

Yearly Income.

By Annual Subscriptions of their Members	485	14	00
By Rent of Lands	57	10	00
By Interest of Monies vested in Securities	387	03	00
Total	930	07	00

Yearly Expences.

By Annual Salaries to Missionaries, Catechists, & Schoolmasters,	2165	00	00
By Annual Salaries to the Treasurer, Secretary, and Messenger	190	00	00
Total	2355	00	00

The Barbadoes *Account.*

Receipts.

By Sale of 98 Hogsheads of Sugar received from *Barbadoes* since last Audit (10 of which were Part of the Crop in the Year 1728) —	1642	15	09
To which add the Ballance of the Treasurer's Account, 31*st* of *January* 1728 — —	851	17	07
And the same make together — — —	2494	13	04

Disbursements.

Paid to the Society's Account for Interest of Money borrowed, and Part of the Principal — —	490	00	00
Paid for sundry Disbursements for the Plantations in *Barbadoes* —	1945	13	11
	2435	13	11
Ballance remaining in the Treasurer's Hands, the 31*st* of *January* 1729--	58	19	05
	2494	13	04

Note, The *Barbadoes* Estate is not Applicable to the General Uses of the Society, the supporting of Missionaries, Catechists, and Schoolmasters, *&c.* but is appropriated to particular Uses mentioned in General *Codrington*'s Will.

The Names of the Society's Missionaries, Catechists, and Schoolmasters, with their Yearly Salaries, and the Places to which they are appointed, as they stand on the List, the 31st of January 1729.

New England.

MR. *Honeyman, Missionary* at *Rhode-Island*	70
Mr. *Pigot, Missionary* at *Marble-Head*	60
Mr. *Mac Sparran, Missionary* at *Naraganset*	70
Mr. *Plant, Missionary* at *Newbury*	60
Dr. *Cutler, Missionary* at the New Church in *Boston*	60
Mr. *Miller, Missionary* at *Braintree*	60
Mr. *Usher, Missionary* at *New Bristol*	60
Mr. *Mills, Schoolmaster* at *Boston*	15
Mr. *Johnson, Missionary* at *Stratford* in *Connecticut*	70
Mr. *Caner, Missionary* at *Fairfield* in *Connecticut*	30
Mr. *Browne, Missionary* at *Providence*	60
Mr. *Watts, Schoolmaster* at *Annapolis-Royal*	10

New York.

Mr. *Standard*, *Missionary* at *West Chester* — 50
Mr. *Poyer*, *Missionary* at *Jamaica*, *Long-Island* — 50
Mr. *Jenney*, *Missionary* at *Hempsted*, *Long-Island* — 50
Mr. *Gildersleve*, *Schoolmaster* at *Hempsted* 10
Mr. *Cleator*, *Schoolmaster* at *Rye* — 15
Mr. *Huddlestone*, *Schoolmaster* at *New York* 20
Mr. *Stoupe*, *Missionary* at *New Rochel* — 50
Mr. *Colgan*, Catechist at *New York* — 50
Mr. *Forster*, *Schoolmaster* at *West Chester* — 20
Mr. *Taylor*, *Schoolmaster* at *Staten Island* — 15
Mr. *Wetmore*, *Missionary* at *Rye* — 50
Mr. *Miln*, *Missionary* at *Albany* — 50
Mr. *Denton*, *Schoolmaster* at *Oyster Bay* *Long-Island* — 10
Mr. *Campbell*, *Missionary* at *Brookhaven* — 60
Mr. *Dwight*, *Schoolmaster* at *North-Castle* 10

New Jersey.

Mr. *Vaughan*, *Missionary* at *Elizabeth-Town* 60
Mr. *Skinner*, *Missionary* at *Amboy* — 60
Mr. *Horwood*, *Missionary* at *Burlington* — 70
Mr. *Ellis*, *Schoolmaster* at *Burlington* — 20
Mr. *Holbrook* *Missionary* at *Salem* — 60

Pen-

Pensilvania.

Mr. *Ross*, *Missionary* at *Newcastle* ——— 70
Mr. *Wayman*, *Missionary* at *Oxford* and *Radnor* ——— 60
Mr. *Becket*, *Missionary* at *Lewes* ——— 60
Mr. *Hackett*, *Missionary* at *Apoquineminck* 60
Mr. *Backhouse*, *Missionary* at *Chester* ——— 60

South Carolina.

Mr *Hasel*, *Missionary* at St. *Thomas*'s ——— 50
Mr. *Guy*, *Missionary* at St. *Andrew*'s ——— 50
Mr. *Morrit*, *Missionary* at *Wineaw* ——— 50
Mr. *Varnod*, *Missionary* at St. *George*'s ——— 50
Mr. *Leslie*, *Missionary* at St. *Paul*'s ——— 50
Mr. *Jones*, *Missionary* at St. *Helen*'s ——— 50
Mr. *Lambert*, *Catechist* at *Charles-Town* ——— 50
Mr. *Thomas*, *Missionary* at *Goose-Creek* ——— 50
Mr. *Dwight*, *Missionary* at St. *John*'s ——— 50

2165

N. B. The Society allow Ten Pounds worth of Books to each Missionary for a Library, and Five Pounds worth of small Tracts to be distributed among their Parishioners; and several other Parcels of Books as Occasion offers, and where the Society find them wanting.

AN

ABSTRACT

OF THE

CHARTER

OF THE

Society for the Propagation of the Gospel in Foreign Parts.

ILLIAM the Third, by the Grace of God, of *England*, *Scotland*, *France*, and *Ireland*, King, Defender of the Faith, *&c.* To all Christian People, to whom these Presents shall come, Greeting.

I. Whereas We are credibly inform'd, that in many of Our Plantations, Colonies, and Factories beyond the Seas, belonging to Our Kingdom of *England*, the Provision for Ministers is very mean; and many

many others of Our said Plantations, Colonies, and Factories, are wholly destitute and unprovided of a Maintenance for Ministers, and the Publick Worship of God; and for lack of Support and Maintenance for such, many of Our loving Subjects do want the Administration of God's Word and Sacraments, and seem to be abandoned to Atheism and Infidelity; and also for Want of Learned and Orthodox Ministers to instruct Our said Loving Subjects in the Principles of true Religion, divers *Romish* Priests and Jesuits are more encouraged to pervert and draw over Our said loving Subjects to *Popish* Superstition and Idolatry.

II. And whereas We think it Our Duty, as much as in Us lies, to promote the Glory of God, by the Instruction of Our People in the Christian Religion; and that it will be highly conducive for accomplishing those Ends, that a sufficient Maintenance be provided for an Orthodox Clergy to live amongst them; and that such other Provision be made, as may be necessary for the Propagation of the Gospel in those Parts.

III. And whereas We have been well assured, That if We would be graciously pleased to erect and settle a Corporation for the receiving, managing, and disposing of the Charity of our loving Subjects, *divers Persons* would be induced to ex-

tend their Charity to the Uſes and Purpoſes aforeſaid.

IV. Know ye therefore, That We have, for the Conſiderations aforeſaid, and for the better and more orderly carrying on the ſaid charitable Purpoſes, of Our ſpecial Grace, certain Knowledge, and mere Motion, Willed, Ordained, Conſtituted, and Appointed, and by theſe Preſents, for Us, Our Heirs and Succeſſors, do Will, Ordain, Conſtitute, Declare and Grant, That the moſt Reverend the Lords Archbiſhops of *Canterbury* and *York*, the Biſhops of *London* and *Ely*, the Lord Almoner and Dean of *Weſtminſter* for the time being, and ſeveral others of the Lords the Biſhops, the Nobility and Gentry, to be erected in manner as hereafter directed, be and ſhall for ever hereafter be, and by Virtue of theſe Preſents, ſhall be one Body Politick and Corporate, in Deed and in Name, by the Name of, *The Society for the Propagation of the Goſpel in Foreign Parts.*

V. And that by the ſame Name they ſhall have perpetual Succeſſion.

VI. And that they ſhall be able and capable in Law to purchaſe 2000*l. per Annum* Inheritance, and Eſtates for Lives or Years, Goods and Chattels of any Value; and to Grant or Demiſe the ſaid *Eſtates* for thirty one Years in Poſſeſſion *only, and* not in Reverſion, at the full

Rent,

Rent, in caſe no Fine be taken; and in caſe a Fine be taken, a Moiety at leaſt of the full Value ſhall be reſerved.

VII. And that by the Name aforeſaid, they ſhall, and may be able to Plead, and be Impleaded, and to act and do all other Matters, in as ample Manner and Form as any other Subjects of this Realm, or any other Body Corporate within this Realm of *England*, can or may do.

VIII. And that the ſaid Society for ever hereafter, ſhall have a common Seal; and that it may be lawful for them to alter the ſaid Seal as they ſhall think beſt.

IX. And for the better Execution of the Purpoſes aforeſaid, We do grant to the ſaid Society, that they ſhall Yearly meet on the third *Friday* in *February*, between Eight and Twelve in the Morning, at a convenient Place appointed by the Society, to chooſe a Preſident, one or more Vice-preſidents, one or more Treaſurers, two or more Auditors, one Secretary, and other Officers for the Year enſuing; who ſhall take an Oath for the due Execution of the Office they are choſen into.

X. And Our farther Will and Pleaſure is, That the firſt Preſident of the ſaid Society, ſhall be *Thomas*, by Divine Providence, Lord Archbiſhop of *Canterbury*, who in Thirty Days after the paſſing of *this* Charter, ſhall iſſue Summons to the Mem-

Members of the Society, to Meet and Elect Vice-preſidents, a Treaſurer, or Treaſurers, Auditors, Secretary, and other Officers, to continue till the third *Friday* in *February* 1701.

XI. And that if any Officer die, or be removed, the Preſident, or one of the Vice-preſidents, may ſummon the Members of the Society to meet, and chooſe another in his Place.

XII. And We do further Grant, That the ſaid Society ſhall Meet to tranſact Buſineſs on the Third *Friday* in every Month, or oftner if need be; and at ſuch Monthly Meeting may elect ſuch Perſons to be Members of the Corporation as they ſhall ſee fit.

XIII. But Our Will and Pleaſure is, That no Act of the Society ſhall be valid, unleſs the Preſident, or ſome Vice-preſident, and ſeven other Members, be preſent, and the Majority of them conſenting teereto.

XIV. And Our further Will and Pleaſure is, That the ſaid Society may at the Firſt and Second Meeting of the Society, or at any Meeting on the third *Friday* in the Months of *November*, *February*, *May*, and *Auguſt* Yearly for ever, and at no other Meetings of the Society, make By-Laws, and execute Leaſes.

XV. And that the ſaid Society at any *Meeting*, may depute fit Perſons to take Sub-

Subſcriptions, and collect Money, contributed for the Purpoſes aforeſaid.

XVI. And may remove ſuch deputed Perſons, and cauſe publick Notification of this Charter, and the Powers thereby granted, in ſuch Manner as they ſhall think moſt conducible to the Furtherance of the ſaid Charity.

XVII. And Our further Will and Pleaſure is, That the ſaid Society ſhall Yearly give Account to the Lord Chancellour, or Lord Keeper, and two Chief Juſtices, or any Two of them, of all Monies received and laid out by them, *&c.* Witneſs Our Self at *Weſtminſter*, the Sixteenth Day of *June*, in the Thirteenth Year of Our Reign.

Per breve de Privato Sigillo,

COCKS.

A LIST of the Members *of the* Society for the Propagation of the Gospel in Foreign Parts, *drawn up in an Alphabetical Order.*

A.

MOST Reverend *Hugh*, Lord Archbishop of *Armagh*.

Right Revd. *Francis*, Lord Bishop of St. *Asaph*.

Dr. *Achenbach*, Chaplain and Ecclesiastick Counsellour to the King of *Prussia*.

Mr. *Edward Adderley*.

Monsieur *Ancillon*, Chaplain to the King of *Prussia*.

Francis Annesley, Esq;

Francis Astry, D. D. Treasurer of St. *Paul's*.

Israel Anthony Aufrere, M. A.

B.

RIght Reverend *John*, Lord Bishop of *Bath* and *Wells*.

Right Revd. *Thomas*, Lord Bishop of *Bangor*.

Right Revd. *William*, Lord Bishop of *Bristol*.

Francis

Francis Barnard, D. D.
Philip Bearcroft, M. A.
Right Revd. Dr. *Bilberge*, Bishop of *Stregnetz* in *Sweden*.
Samuel Baker, D. D.
Edward Barker, Esq;
Dr. *Bashuisen*, Professor of *Anhalt*'s College.
Mr. *John Basket*.
James Basnage, M. A. at the *Hague*.
Sir *Edward Becher*, Kt. Alderman of *London*.
Mr. *Isaac Behagel*, Merchant at *Frankfort*.
Dr. *Bentheim*, Provost at *Brunswick*.
Richard Bentley, D. D. Master of *Trinity*-College, *Cambridge*.
William Berriman, D. D.
Thomas Bisse, D.D. Chancellor of *Hereford*.
Thomas Blackwell, M. A.
Jonathan Blenman, Esq;
Frederick Bonet, Esq;
George Booth, D. D. Dean of *Bristol*.
Nathaniel Booth, Esq;
Matthew Brailsford, D. D. Dean of *Wells*.
Robert Breton, M. A.
Rad. Bridges, D. D.
Thomas Bromfield, Esq;
William Tredwell Bull, M. A.
Richard Bundy, M. A.

C.

MOST Revd. *William*, Lord Archbishop of *Canterbury*, President.
Most Revd. *William*, Lord Archbishop of

of *Cassel.*
Right Revd. *John*, Lord Bishop of *Carlile.*
Right Revd. *Samuel*, Lord Bishop of *Chester.*
Right Revd. *Edward*, Lord Bishop of *Coventry* and *Litchfield.*
Right Revd. *Edward*, Lord Bishop of *Chichester.*
Right Hon. *John*, Lord *Carteret.*
Nathaniel Castleton, Esq;
John Chardin, Esq;
Mr. *Matthew Christoffers*, Merchant at *Amsterdam.*
Nathaniel Clagett, D. D. Dean of *Rochester.*
Sir *Thomas Clarke.*
Alured Clarke, D. D.
Thomas Clendon, Esq;
Francis Clerke, L. L. D.
Godfrey Clermont, M. A. at *Amsterdam.*
John Comings, Esq; One of the Barons of the *Exchequer.*
John Colleton, Esq;
Sir *Clement Cotterel.*
Rowland Cotton, Esq;
Rowland Cotton, Esq;
Monsieur *Coulez*, Dean of the *French* Ministers at *Hall.*
Daniel Coxe, Esq;
Honourable *Charles Craven*, Esq;
Sir *Thomas Crosse*, Bart.

Right

D.

RIght Revd. *William*, Lord Bishop of *Durham*.
Right Revd. *Richard*, Lord Bishop of St. *David's*.
Right Hon. *William*, Lord *Digby*.
The Hon. and Revd. Mr. *Henry Dawnay*.
Daniel Debat, M. A.
Francis Dickens, Esq;
Abraham de St. Dennis, M. A.
—— *Dibben*, D. D.
Sir *John Dolben*, Bart. D. D.

E.

RIght Revd. *Thomas*, Lord Bishop of *Ely*.
Vigerus Edwards, Esq;
Monsieur *L'Enfant*, Chaplain to the King of *Prussia*.
Kingsmill Eyre, Esq;

F.

THomas *Frank*, M. A. Archdeacon of *Bedford*.
Dr. *Fabritius*, Professor of Divinity at *Leyden*.

G.

RIght Revd. *Joseph*, Lord Bishop of *Gloucester*.
Right Hon. *Francis* Lord *Guilford*.

The

The Reverend Mr. *Ezekiel Galatine*, of *Geneva*.
John Gascarth, D. D.
Mr. *Thomas Gilbert*.
Thomas Gilpin, Esq;
Henry Godolphin, D. D. Provost of *Eaton*.
Thomas Gooch, D. D. Archdeacon of *Essex*.
Thomas Greene, Esq;
The Honourable Mr. *Gulman*, Resident for His Majesty at *Frankfort*.
Brampton Gurdon, M. A. Archdeacon of *Sudbury*.

H.

RIght Revd. *Henry*, Lord Bishop of *Hereford*.
Robert Hales, Esq;
Hugh Hall, Esq;
Henry Hall, Esq;
John Hanger, Esq;
Mr. Auditor *Harley*.
Gideon Harvey, M. D.
William Hay, M. A.
John Hay, M. A.
Humphrey Henchman, LL. D. Chancellor of *London*.
Thomas Herring, D. D. Preacher to the Honourable Society of *Lincolns-Inn*.
John Heylin, D. D.
William Heysham, Esq;
Honourable *Robert Hunter*, Esq; Governour of *Jamaica*.
Sir William Hustler, Bart.

Michael